

Eckhart Tolle Talk Titled Timeless Freedom

[Speaker 1] (0:00 - 2:45:02)

Have a look inside yourself and see if you're waiting for me to speak. Perhaps even some impatience arising, irritation, or your mind is taking you to some completely different place and time, tonight, later, tomorrow. We saw last night that in the normal human state of consciousness or unconsciousness, there is a very deep, deep-seated need, psychological need for the next moment, for future, that's always there.

Everybody is waiting for something. It's the next moment or some point in the future. That is an intrinsic part of the normal human consciousness, which is identification with the stream of thinking, which is inhabiting a conceptualized reality, a conceptualized sense of self in the head, consisting of thought movement, a conceptualized sense of self, story-based, mind-based, past-based, and that conceptualized sense of self inhabits a conceptual reality, because everything is then being perceived through the conditioning of that accumulated, the accumulated conditioning of the mind. Whatever you perceive is perceived through that and is conceptualized through the compulsive, automatic, mechanical labeling of every experience and sense perception that happens every moment.

And through the automatic mechanical labeling process, a veil appears between you and that which is being perceived, between you and the other human being. It becomes deadened through the continuous mental label-making, continuous judgments, and it's mechanical, it's automatic. Very few people on the planet are even aware of it, as yet something else is arising powerfully, but as yet, very few human beings are even aware of this mechanical process, because they are totally identified with that mechanical, compulsive, automatic process.

And that is the essence of unconsciousness. You are lost in a world of content and your sense of self is in there, and then everything you perceive is perceived through that sense of self that is mental, mentalized, conceptualized. And then whatever happens to you, every experience, every encounter, every perception, every place that you go to is seen through that filter of that ultimately fictitious, false me, sense of self that adopts a personalized position, a reactive position towards whatever happens, and it interprets it according to that deep-seated conditioning.

And so life becomes very problematic because nothing is seen clearly. Nothing is simple. Everything is complex, conflict-ridden, and problematic through the labeling process.

And that is the self, the mind-made self. That is the egoic entity. The me, the little me, and as we saw yesterday, never at ease, except very brief moments, a little while, never sensing a sense of completeness, a true, deep aliveness, rootedness, free of fear, fear is an inevitable companion of that state of unconsciousness.

And so you're always waiting for completion in the next moment to add something to me. We saw that yesterday. The need, the compulsive need to add more content to me, so we are stepping out of that.

This is why we are here tonight, not to add more to all those identifications, to all that content, but to allow a different state of consciousness to arise that is unconditioned, to step out of a conceptualized sense of self, out of the story of me, to see an infinitely deeper and vaster sense of who you are that is already there underneath all the mind movements, underneath the story of me with my past and suffering, underneath the grievances that the ego loves so much, underneath the reactivity that the egoic entity thrives on, just looking for the next thing or the next problem, the complaints that it loves. Complaining makes up a large part of many people's mind movement.

If you look into it clearly, how much of that incessant stream of thinking is actually complaining, some form of complaint in your head about this person, this situation, this place, and that movement of carrying grievances, the need to be reactive, adopt a reactive relationship to everything that happens, the complaining, the pattern of continuous complaining and looking for the next thing, because it strengthens that never enough sense of me, and people don't realize it through complaining mentally or verbally. And I'm not saying complaining to tell somebody, please don't step on my foot. Remove your foot from my foot.

You're not complaining. You're telling somebody to do something about it. That's not complaint.

To say, we are using it in another sense here to tell somebody, please, this is, the soup is cold. I ordered a hot soup. Take it back, please.

It's not a complaint. It's just telling somebody to do something about this situation. So we're not talking about you becoming a doormat and let everything happen.

We're talking about a mental, useless, pointless, futile, conditioned movement that thrives on complaining. He shouldn't, they shouldn't. Why don't they?

This dreadful, if you see the percentage of your mind activity that is some form of complaint, you would be amazed. And there's nothing personal in it. It is not your personal problem.

It's not that, oh, I'm not good enough. I'm always complaining. It's nothing to do with you.

It's the collective human mind. It is a collective mind pattern that the egoic mind-based entity loves because the sense of self through any kind of complaint, and a lot of that happens in people's minds. They're complaining.

They may even be complaining about themselves. Not good enough. You see, you've failed again.

You see, you always, mad, mad. And people are so immersed in that, they think all the problems that they are complaining about have an actual reality out there. And don't realize that every situation is very simple if you don't add all that to it.

It is simple. So to watch that need to complain so that it is there, so that the egoic entity can feel a little bit stronger. Why does it feel a little bit stronger in that mind movement?

Because whenever you complain about something or someone or a place, you adopt a position of brightness. Me, right. You, wrong.

Because that which you are complaining about is obviously wrong. The complainer, the me, the mind-based entity is obviously right. That is the essence of every complaint, that I am right and the situation or the place or the person or the condition that I am internally complaining about obviously is wrong.

So some people move through life complaining about the world, the God. They have an issue with God. He should know better.

Why does he allow that? If I were running the universe, I would do a better job. Therefore, if the universe or the earth or the planet, the world, the question arises, if the world were a reflection of your inner state, what kind of a world would it be?

So to watch these deep-seated mind movements and even here, it may arise. The mind looking for one thing to complain about so that you don't have to listen to the rest. And then the mind can focus on that one thing, I disagree with that statement.

And for the next hour, you have a mind movement around that disagreement. And you're hoping that there'll be an opportunity for you to get up and say, I disagree very strongly with you because it's wrong, what you said is wrong. That's very satisfying.

Now, this is easy to do here because in spiritual teaching, spiritual teaching, the purpose of it is not to present a philosophy, a consistent view of the universe, a system of thought with an inner consistency that is then, you can then adopt one more thing I can identify with and say, now this mental edifice, all those explanations, this is now what I believe in. But a spiritual teaching is not like that. The purpose of the words is not to help you understand the universe.

The purpose of the words is simply to point to the state of liberation. So the words may point to bondage so that the awareness arises of the mental prison that you inhabit. Now, that awareness is the arising of freedom.

The simple fact of seeing the bondage of identification with the mental noise, continuous

mind movement and its reactions and its grievances and its complaints. To see that in oneself is already the arising of something that is beyond that which you see. The seeing, which is the aware presence, and this is why we're here, is unconditioned.

It simply sees. It sees the false. It sees illusion.

This is why as this arises here and all the words are only designed to be pointers to the liberated state of consciousness. But if that liberated state of consciousness were not already arising in you, this is the only reason why you've come here. Well, except for one or two who got dragged here by somebody else and didn't really want to come.

But it's unlikely that they will stay unless suddenly something opens up within them. That's possible too. But for most of you, you came here by your own free will, probably.

Yes, it is possible that one or two came for the wrong reasons. Perhaps thinking that this was a lecture on philosophy of playing around with thoughts. Finding some new, interesting thoughts.

And then perhaps after half an hour or an hour, it won't be satisfying here to sit here anymore and then you would go. And that's fine. You need a little bit more time.

The universe is very patient. Time goes on and on. There's a lot of it.

It doesn't matter. But most of you, if you are able to sit here, and it's quite a long evening, the physical body may occasionally move a little bit and sway hard here. And yet, if you are able to sit here during all this time, this means already a state of consciousness that is unconditioned is arising and that is what I am addressing here.

This is what is being touched, pulled. All words are limited. One could say almost it is being pulled out of you.

And the first step in this process is the recognition of that which is false, which is identification with all the conditioned thought movements as a me, a self, a story-based entity with a little past and a little future. A past that didn't go quite the way it should have gone. Oh, and you thought that was your personal problem.

It's everybody's. It didn't go quite the way, it didn't quite work out the way it was meant to. It wasn't the one I married.

It was, I must have made a mistake. It wasn't, he wasn't the prince that I married. I thought I married.

He turned out to be a human. No story-based me has a totally satisfying story. And many story-based identities are actually unhappy ones, very unhappy ones that tell themselves internally, almost continuously, their unhappy story in order to revive it.

What he did to me and the world did to me and my parents did to me, unfairly treated. What God did allowed to happen to me. So some of these identities are very unhappy ones and the egoic entity loves that also because at least you think you know who you are by repeating the story to yourself mentally.

It gives you the illusion that you have an identity and you have an identity of sorts. It's a storyline, an unhappy one. And you can carry the grievances and the complaints associated with the unhappy story of me and they keep the sense of self going until you finally are on your deathbed.

And maybe your last breath may still be a complaint. Why did life do that to me? That was my incarnation, my life.

It should never have happened. It was one big mistake. And it's amazing how many people carry a very unhappy identity based on their past.

Hoping vaguely that somehow the future is going to free them and somehow make this unhappy story turn around into a happy one. But how could it? Because your sense of self is now totally wedded to the unhappy story.

Your sense of self lies in the unhappy story. How could it ever turn around? You would not even want it to turn around because your sense of self is the unhappy one.

You feel comfortable with that. Of course it's unconscious. If you made it conscious and looked at it and see that you are actually, you love your unhappy story.

And every story has elements of that. Some stories are very unhappy, but every story has strong elements of that. And then you can see how much there is a refusal to let go of that mind movements or those mind movements.

And on the surface, those mind movements might say, maybe my life will get better. You might visit clairvoyance to find out if the story of me is going to improve in the next few years. Is there going to be a change?

And the clairvoyance says, yes, I can see a change coming next year. There is somebody coming into your life and he or she is going to make you happy. Everything will turn around, but you carry the unhappy me.

And even if that wonderful being should come into your life, you will interact and react through your unhappy story. And you will make that relationship, you will incorporate that into your unhappy story. And so then you try another clairvoyant, because.

So it is amazing, the presence that people have constructed for themselves, that they inhabit and even are addicted to the pain of that. Because it's better than not knowing who you are. At least you have an unhappy sense of self, better than no sense of self.

So every story has strong elements of that. And to see that even if your story is not totally unhappy, maybe it's half, half, but to see it didn't go the way it was meant to go. But of course you still have future.

It can all work out. It won't, of course. Dissatisfaction, unease, problems, fear, anxiety, they're all built into very structure of that mindset.

It's within the structure of the mindset when you identify with mind movements, when you derive your sense of self from a story, you can never get there on that level of complete your sense of self, find yourself fully, the fullness of life. So, and we are here to see it. And already you may see it is, you might say, you might think, well, it must be, isn't it very depressing?

You are telling us a very depressing story of how our lives are. No, you may detect in yourself a certain recognition. It's quite nice to listen to this and you recognize something there and you see it and the seeing is already freeing.

And all the words that arise here, and this is the case with every true spiritual teaching, are not to explain the universe and are not even going to be consistent. A philosophical system may be consistent, otherwise it's deficient. But a spiritual teaching, be very suspicious of a spiritual teaching that is totally consistent internally, where everything makes absolute sense.

It is likely that you are mistaking a philosophical system for a spiritual teaching. Spiritual teaching, by its very nature, contains contradictions because the truth of who you are, and it only points to that, it points to the false, you begin to see the false, and then it points to that which is beyond the false. But seeing the false is already that movement of the real, who you are beyond that conditioning, to see that is already the arising of that.

So the spiritual teaching points to that which really is very hard to talk about. And no single thought could capture, encapsulate the truth of who you are and the truth of spiritual liberation. And it is very tempting for the mind to get hold of one statement and say this is the truth, and the other statement is not true.

But in spiritual teaching, you may hear two contradictory statements and they're both true. For example, last night I said, nothing needs to happen, freedom is already here. Underneath the movement of the conditioned mind, there is already in you the vast spaciousness, stillness and depth of the unconditioned.

So there's nothing that needs to happen as such, and yet, in the course of this evening, I may point out certain things that look as if you could do something about it. For example, I might say, enter the state of surrender to what is this moment. So you want me to do something.

What I thought you said, it's not an happening, there's nothing you need to do. Well,

maybe surrender is not a doing at all. It's an allowing.

But it looks, when one speaks of it, as if it were as if you could do something. Many statements, the timeless, we are entering the timeless state of consciousness. It arises because the conditioned state is totally linked to time.

It operates, this conditioned entity, the mind-made self, operates entirely through past and future. It knows only past and future. And the future is a repetition of the past.

The redemptive power of now is totally obscured. The only place of freedom is obscured by that mind movement that is only interested in past and future. But that basically means it is only interested in repeating the past, and that is what usually happens.

So we are here to step out of that. All the words only point to the state that is timeless, the state of consciousness that is timeless, and we are entering that together. At the moment, I've mostly been speaking of the bad news, but that is important.

The bad news, the illusory entity, and the suffering that is created by that, we need to see that fully. That is already the beginning of liberation, but it looks on the surface as if I were talking only about bad news. And if you don't, if you don't listen from the depths of your being, if you only listen through the story entity, I'm not addressing the story-based entity, but there may be one or two of you here who will listen to these words only through the mind-made story-based entity, and it will feel insulted by these words.

How dare you suggest that my grievances and my complaints are not justified and real? How dare you say that I have no right to complain, to suggest it's an illusion? My problems are so, my complaints are so real, and I have a right.

This is the entity. And so one or two of you go through this reaction. Who is reacting?

When I point to illusion within yourself and there is a reaction, who is it that is reacting? The illusion. It doesn't like to hear that it feels.

It's a great insult to suggest that perhaps the unhappiness that you carry as part of your sense of self could perhaps be an illusion, an illusory identity that you cling to. But many of you are still sitting here. One or two are going to walk out.

Maybe three or four, five or six, small percentage. That means those words are not reaching the deeper level of your being, are not being received by that. They only hit the conditioned, and the conditioned doesn't like what it's hearing because I'm threatening its very survival.

Let's get out of here. And perhaps even shout something as the last triumph of the conditioned entity. It's happened once or twice in meetings.

Absolute nonsense. And the door slams. So the words, something within you, if you're

still here, recognizes the truth.

And it actually feels good to see the false as false. You're already no longer totally identified with those mind movements through that seeing. So the pointing to the false and the pointing to the real, which are both part of this teaching, may very well use seemingly contradictory perspectives.

The timeless state of consciousness, we are entering the unconditioned or timeless state of consciousness is emerging here so that you don't derive your sense of self anymore from the conditioned mind movements, but from that which is beyond time. The still, alert, vibrantly alive presence. Vast, intelligent that is there underneath all that.

But we have another contradiction here because as we are entering the timeless state of consciousness and we are spending three hours on this time, yes, there's a little paradox here, but it's fine. You could say, well, why don't we only need one moment? And we travel deeper into that state, which is another paradox, because to say deeper implies time.

But let's, instead of resolving the paradox, just leave it because it's not an explanation. They are simply pointers. So to see the false in oneself, to observe those mind movements, to recognize that your story, your identity, your sense of self is not the only one that didn't quite work out.

This you can, sometimes people are under that illusion that other people's stories have worked. None of them works for long. Meet famous people, rich people, go beyond the glossy surface that you see in magazines, talk to them, meet them, and see enormous sense of dissatisfaction, lack, fear, not enough.

So they need more, even more. You could become a great leader, leader of this country. And then you might think, oh, I finally made it.

My life has now become free of limitation. I'm all powerful. And two years later, you find yourself in prison, if you're lucky, and you have another limitation.

So there's the movement of thought. There's identification with the movement of thought. And there's the arising of the awareness of those thought movements.

And then as the awareness arises, you see a very, we've already pointed to grievances, we've pointed to complaints, we've pointed to repeating the story in your head to reinforce it. We've pointed to perhaps, or maybe we didn't, also to repeat your story to other people to reinforce it. Please confirm to me that my problems and my story are real.

Listen, and you, oh, yes, you truly have been treated unfairly by life. You are right that you're feeling sorry for yourself. You're fully sorry for myself.

That self feels bigger than that too. So we've seen many of those very predominant movements associated with living in and through a false sense of self. And now there's one more fundamental one that we need to address.

I pointed to it last night, that it needs to obscure the now because it can only function through past and future. So as we saw last night, if you live through that false sense of self, your relationship with now, which is all there ever is, which means with life, life itself, life and now are inseparable, your relationship with now is predominantly a hostile one, a resisting one, one that denies the now, tries to get away from it, resists it internally, complains about it mentally, or makes it into a stepping stone to the next moment, which the little me in the head says is a more important one because there, it's going to be a little bit better when I arrive there. So the relationship that you have with now, which is the relationship with life, is then one that is problematic of conflict, basically.

You are in conflict with now. You deny now, you resist now, you complain about now, you protect yourself away from now, and now is life. And so you're condemned to living in this abstract reality, never knowing the depths of now, the depths of life, the fullness of life that can only be here in the space of now.

The only place where life is, is now. So you can see the mind movement that seeks to deny that, a very fundamental one. In seeing it, freedom arises.

And seeing it is the arising of presence, a state in which the now is not resisted. And that is the beginning of the collapse of the conditioned egoic entity and the story-based identity. The now is not resisted anymore.

You are able, as presence arises, to welcome this moment as it is. We saw that yesterday as the primordial spiritual practice that requires no time to align yourself with now, to make it your friend, unconditionally say yes, because you see the madness and the futility of saying no to the is-ness of now. To deny is, is to deny the universe.

The form that this now takes could never be otherwise, because whatever form arises, at this moment, is totally interconnected with the whole. It's only through our limited perspective that we think there is an isolated event here that shouldn't have happened. But that seemingly isolated event is simply, there's a web of interconnectedness with the totality of this seeming isolated event.

There isn't even an event. So whatever appears in the now is as it is, it could not be otherwise, which doesn't mean that action cannot arise through you to respond to the need or the challenge of now. But the now, the is-ness of now is as it is, the totality has brought it about.

So to be not aligned with that is to, you tie yourself into a little knot in the fabric of

existence, and that little knot says no, and it claims a separate identity for itself. Me, and here's the rest of this threatening and dreadful universe that seems to conspire against me and put obstacles in my path continuously, but I am going to make it. Just, I'll show them.

And now, here we come now to the essence, and then we go even deeper. We saw last night that more often than not, the form that this now takes as an event, a seeming event, a person, a situation, a place, a challenge, is only the form of now. It is not the now.

The now is eternal, timeless, spacious, pure consciousness, and it is you. Nothing that takes form is you. The essence of unconsciousness, the essence of bondage, the essence of suffering, is to mistake who you are for some form.

Thought movements, identification with this and that, but ultimately, it all goes down to identification with thought and emotions that arise together with thought, which are energy forms, and you have to seek yourself in it and seek completion through adding more forms to the content of your mind. What else can I identify with to make my story better? Or if you're deeply trapped in an unhappy story identity, unconsciously, you're saying, what else can I identify with to add to my bad story?

In other words, you're looking for the next bad thing because only a bad thing will fit into a bad storyline. A good thing doesn't fit into my story anymore if I'm identified with a bad mind-based identity and story. I'm looking for the next bad thing.

I don't know that, of course. I'm saying, I'm looking for happiness, and then you seek exactly the thing that gives you more unhappiness. So form, so it's a search through some added form to find a bit more of myself, and that is the essence of delusion and bondage and suffering.

Because suffering is, whenever you're identified with form, suffering arises because every form is limited. And the limitation of that form, and it's short-lived. So the two factors that every form is limited, every thought, every physical form, everything in form is limited, and as the Buddha put it, impermanent.

In other words, fleeting. And as the Buddha also put it, unsatisfactory. Beautiful, he saw it, he saw it so clearly.

And what did people do? Constructed a huge edifice of philosophy, Buddhist philosophy. The simplicity he saw identification with form is, in the Pali language, I very rarely quote strange foreign words, but it's so beautiful in the Pali language, the essence of human existence in the deluded state is dukkha, anicca, and anatta, suffering, impermanence, not self.

You're seeking a self where you cannot find a self in form. Suffering, it's impermanent,

it's not self. Whatever condition you encounter, try to identify with, it brings you suffering.

It's not self, it's fleeting. And so you move looking. It is not only the essence of suffering, this identification with form, it is also the essence of what we could call evil.

People doing dreadful things to other human beings, or to other life forms on the planet, or to the planet itself. And it's identification with form, how does that work? What happened two days ago, not far from here, people burned a train, 58 people were killed, burned to death traveling on a train.

How does that connect with what we are talking about? These people, they belong to two different religions. And each group of people derives their sense of self, of me or us, which is a mind-based sense of self, from a conceptualized accumulation of certain beliefs that they identify with as me or us.

There are mind movements, belief systems, this gives us our sense of who we are. It's a conceptualized collective identity. And the others have a different conceptualized set.

So they need their enemies to strengthen this very tenuous sense of identity that's never feel strong enough. So they love having enemies to feel more strongly who they are, being able to fight someone else strengthens to be able to in a position of rightness because both factions believe that they are right. They are totally identified with one mental position.

Their sense of self is in this form of that mental position, a total inability to see another position and not recognize it is only a position, a mental position, there's no self in it. But there's the delusion of this, their identity is in it. And so it's easy to kill somebody because you have desensitized yourself to the aliveness of another human being by labeling it.

You put a few mental concepts on another human being or group of human beings, whatever that concept may be, you could say, unbeliever. That label can be enough to justify killing a person. Unbeliever, unbeliever is no longer human being, it's conceptualized, you inhabit a conceptualized universe.

And as a concept, you can no longer sense what you are doing or you can say American, you no longer, you can say, or the other say Muslim or this or that, communist, capitalist, this, that, these are labels, you put them on and they've deadened the universe, conceptualized it and then any act of violence is possible because there's only a concept there, this is the essence of prejudice also. In addition, the enormous amount of pain that humans carry inside flows into that delusion and this accounts for the collective human pain, we may address that this evening also, that accounts for violence, warfare. So this is thousands, thousands, thousands of years of conditioning humanity.

Not knowing who they are, seeking a form identity, which is never enough and always reveals itself to be not it, not me. So identification with form, deriving your sense of self from form, which means basically mind forms is delusion, deriving your sense of self from mind movement is delusion. Now, those mind movements and the entity that is based on mind identification continuously reacts, it's part of its complaining, it reacts to the form that this moment takes as not enough, not fulfilling me.

This moment is not fulfilling me, maybe the next one will, this moment is actually limiting me, I'm trying to get away from it. The form that arises in this moment is resisted because it's never enough for me. It even is trying to obstruct me, it limits me and this is how people go through life, seeking a better now in the future, seeking a completion of themselves in the future, ignoring this because this seems, looks like an obstacle to complete being completely myself and that is the core of the delusion.

The thing that looks like the greatest obstacle to finding myself is the only doorway into the liberated state. The very thing that people try to deny and get away from and we're complaining about and resisting is actually the doorway into the unconditioned, God, self, the deepest self. How can that be?

How can that be that this seemingly perhaps in the best of cases, uninteresting now, this now that is an obstacle to where I want to get to, this now that limits me so much because more often than not, it is the case, how could it be that this is the doorway, it looks like a wall? It looks as if I had to run away from that and so the secret of human existence is, and it's for some peculiar reason, it's to a large extent still a secret. Almost nobody talks about it, liberation and where to find it.

It's a conspiracy of don't mention it, liberation, look for it somewhere else, that's okay, but not where it can be found. How can it be that this seemingly very often unsatisfying present moment now, the form of it, how can that be the doorway and how does it work? The egoic entity loves resisting the form that this now takes because it's never enough, it doesn't fit into its story and the resisting itself strengthens it.

In other words, you resist to a form that arises in the now and strengthen your own mental form of me. You disagree with now, you have an issue with now, you're hostile towards now, so it puts you in a position of rightness and the now in a position of wrongness, so you have strengthened your mind-created sense of self, that's why it's so satisfying to deny the now and you can see how mad it is. When you recognize it, the possibility of freedom comes in.

When you recognize that deep-seated, non-personal, collective human mind pattern, when you see it in yourself, in others, there's suddenly the arising of freedom and the unconscious movement collapses because anything that is unconscious, when it comes to the light of consciousness and is seen, there's an awareness now of that movement, the compulsive nature of it. When it rises into awareness, or awareness looks at it, so to

peak, the unconscious movement loses its power and begins to dissolve. Unconsciousness, all those automatic processes require your unconsciousness.

The complainer, all the things we've been talking about, it's only when you're totally identified with it and you're trapped, when you see it, you're no longer trapped. Now you see this and now the possibility comes of reversing and it happens by itself. It's not that you have to do it.

A reversal happens so that instead of resisting the now and having a hostile relationship with it, you open yourself to now and welcome it, no matter what form it takes, even if it is a form of limitation, which often it is, even if it looks not very satisfying. And suddenly, when you not resist the form that appears in this now, that which is beyond form arises within yourself. The form identity is not strengthened anymore through resistance.

That which is beyond form within you, the unconditioned consciousness, the light of the divine, whatever pointer, arises in the moment of relinquishing resistance to a form. How does it arise? Anything that you accept completely, internally, unconditionally, embrace it, no matter what that condition is, takes you into deep peace, vitally alive peace.

And you can try it out. The next thing that irritates you, that you complain about, suddenly you're aware of that automatic movement and say, okay, I'll welcome it instead. I've been complaining about the now for 48 years, 50 years.

I'm now ready to welcome this, even this. And all internal resistance drops. And you're simply that form of this moment, the condition.

And you will notice enormous peace arising. A stillness arises that is not of the mind. And for the first time, that unconditioned intelligence can move through you as a channel, which before was obstructed by continuous resistance.

And now the ability arises because you've opened the door, which is the act of surrender to what is, the suchness of this moment. You open the door. That which seemed a limitation is not internally resisted.

And so suddenly the unconditioned intelligence moves through you and is able to simply be, there's a flow of a current of awareness that flows through you, so to speak, and moves into that situation that looked like a limitation, a problematic situation, because most situations are problematic when you are trapped in a reactive mode. And you can simply, suddenly, and it's not you anymore, not that little conditioned entity, but a deeper intelligence can look at the form of this moment, allow it to be totally. And that is the movement of the true intelligence that suddenly flows into that situation.

There's no mental labeling or judging anymore. The allowing, you allow it to be, so the mind relinquishes its need to label. The egoic entity that lives in and through labeling subsides at that moment.

It may come back, but at this moment, it subsides and you allow this. The allowing is the key. Allowing this moment that opens the portal, then vast intelligence flows through and looks at whatever form this moment takes.

But that look is not so much a concentrated beam. It's a vast spaciousness that penetrates that situation and surrounds that situation, a spacious field. You can sense surrounding the little limitation and that spaciousness around that situation that before the little entity contracted and complained about it, and suddenly you allow and you become vast as you sense a space around that seemingly limited situation.

And that is the, one could say, I don't use that expression usually, but occasionally a new point has come. Space consciousness arises. Not, most humans, all they are ever aware of is objects that arise in their consciousness.

They are aware never of another dimension. All they are aware of is thoughts and not aware of, identified with. They are in a position of, they want to attract or have aversion to objects that arise in their consciousness.

Sense objects, perceptions. They know nothing else beyond the arising objects, thoughts, emotions, sense perceptions. And now, in its own form and as you allow this moment to be as it is internally.

An object in consciousness, there you have a subject-object relationship. I know this flower. Well, I think I do, because I have a label for it.

And I repeat this label in my mind. It's not true knowledge. It has its place in this phenomenal world.

It's useful for certain things. This knowledge, which is labeled knowledge, concept knowledge, but there is a deeper knowing. But the essence of that knowing is to know consciousness directly, not as I know it, but knowing it as I am it.

A knowing that is not dualistic. A knowing that is being, knowing yourself as that. Conscious, let me put it in another way.

You become conscious of consciousness itself. And now when I say that in words, that limits it and distorts it, because immediately creates again a dualistic relationship. Knowing that, the limitation of words, I'll say it again, this is not the truth, because the words are limited.

But they are a pointer. They can work as a pointer, not as an explanation. You are conscious of consciousness as an underlying field of presence, which is also peace, which is also stillness, which is also vast intelligence, which is also deep aliveness, aliveness and joy, very subtle, not what the mind knows as joy, which is some short-lived pleasure.

It is, of course, being itself before it becomes something, consciousness itself before it becomes a form, life itself before it becomes a form of life. So you know yourself as life, not some form that life takes, the one unconditioned, unmanifested life, that out of which the entire universe comes, which of course is God, if God means anything at its deepest level, that is God, of course. And again, people have been looking for God as a mind object, as if God could appear as an object in consciousness, whereas God is the essence of all that appears.

It inhabits it as its essence, yes. So you know yourself as that vast spaciousness with a simple act of allowing this moment to be as it is. And that suddenly, the very limitation has become a doorway into the divine.

The very thing that looked like almost the devil putting obstacles in my path becomes an opening. So the form becomes a doorway no longer an obstacle to God, but a doorway into God if resistance is relinquished. And of course, that fundamental truth of human existence is expressed and contained beautifully in the Christian image of the cross, which most Christians don't understand in its depths.

They have a superficial interpretation of it. But in its depths, you have Christ on the cross, nailed to the cross, an image of total limitation, the absolute of limitation to be nailed to a cross. And the cross, of course, is the form that limits.

And it is a form that this moment takes. And suddenly, and this is contained in the words of Jesus on the cross, not my will, but thy will be done. And then Jesus aligns his will with the will of the one, in other words, resistance to what is, is relinquished totally.

And now that dreadful thing, the cross, the torture instrument, the ultimate in limitation becomes a symbol for the divine. Because the cross is both. It is the symbol of limitation, and it has a dual nature.

Symbol of torture, of limitation, and a symbol of the divine. So there is an image here, and you don't need to be a Christian to see it. In fact, if you are a Christian, you probably don't see it.

There is an image here of great depth and enormous wisdom. It tells you that the secret is contained in that image of human life and the possibility of human life. Because you are the one on the cross.

Each human being is that, is Christ on the cross. Facing the limitations, sometimes dreadful, as dreadful as there. And the possibility is there of that reversal where the very limitation becomes the doorway into the divine.

So the form is not really an obstacle to the formless or to God, because otherwise it looks as if the whole world around you were conspiring not to stop you from finding yourself or from finding God or from realizing yourself as limitless, as the unlimited and the

unconditioned and free. And it looks, how can I possibly, surrounded by all those limitations, how could I ever find that? Through the limitation, not away from it.

And then the form and the formless are actually recognized as one. God and the world are also seen as one. God is hiding in each form, in each limitation.

Expressed beautifully in the famous Buddhist sutra, which says, form is emptiness, emptiness is form. Of course, in Buddhist terms, emptiness is the unconditioned, the vastness. Form is emptiness, emptiness is form.

Expressed also, I'm now told to just point to one or two things. What I'm now putting in relatively neutral language as an immediate possibility that, of course, the beautiful ancient scriptures, they point to it. My favorite Upanishad, I can't even remember what it's called, starts with these lines, not that which the eye sees, but that whereby the eye can see.

Know that alone to be Brahman, the eternal, not what people here adore. Not that which the ear hears, but that whereby the ear can hear. Know that alone to be Brahman, the eternal, and not what people here adore.

Not that which the mind thinks, but that whereby the mind can think. Know that alone to be Brahman, the eternal, and not what people here adore. What people here adore is an object in consciousness.

What the eye sees, sense perception. What the ear hears. What the mind thinks, a thought.

But it's the consciousness that makes all seeing possible, all sense perception possible, the one consciousness that makes all thought possible. They don't know that. Why don't they know it?

Because they are trapped in identification with form. They react continuously to the forms that arise. And now the way out is so simple.

It is so simple. And that's the reason why so few people got it. They tried to surrender to state of consciousness.

It's here. You don't need time to surrender to the now. But if you do need time, which means also you need more suffering, it's there for you because the universe will allow you more time and more suffering.

I'm not quite ready yet to surrender. A little bit more time, please. Okay, please, as much as you like.

Infinite, vast stretches of time and suffering. Or you see it, and this is an insult also to some spiritual seekers who are strongly identified with the thought movement that you

need time for liberation. And perhaps you've already invested 30 years in that.

Great, it got you to this moment. And suddenly you hear, yes, but it doesn't agree with the teaching that I believe in that says you need many lifetimes. Perhaps this is true.

I'm not denying that you may need lifetimes or plenty of time, but you need it until you realize that you don't need time anymore. You needed time to get to that point of realization. And for many of you, that realization is now.

You needed time to hear it. Otherwise you would have heard it a long time ago. So you hear it.

And even if it's not yet operating in your life, you have heard it. And perhaps you need just a little bit more suffering for you to finally say, ah, I say yes to what is, unconditionally embrace this, the form of this moment, the limitation of this moment. Or you've had enough, you've had enough suffering.

Humanity as a whole has had so much suffering. All, of course, produced through the egoic condition. If you are trapped in a false sense of self, you are going to create suffering for yourself and others.

And so humanity has been suffering, so much suffering. Look at human history. You can, you weep when you go beyond the words that you read, when you see what humans did to other humans throughout history.

What for? Well, it is the dysfunction of the egoic condition. And so, humans have suffered so much that there is a readiness now in many human beings to embrace this truth.

And many human beings are coming to the end of suffering, which means to the end of time. Psychological time is no longer important. Clock time still works okay.

Tomorrow at eight o'clock, I'm going to see you, whatever. That works. But when I say coming to the end of time, it's the end of the psychological need for future.

So as you enter the surrendered state, the present moment, the now becomes primary in your life. What you give attention to, what you honor, that becomes the primary focus of your life now. On the periphery of your life, yes, there is still past.

You remember what you did last year, 10 years ago. There is still a future in the realm of practicality. You can still embark on new projects, learn new things, even make money perhaps.

But not because you're seeking your self-fulfillment through that, simply because it happens through you and it'll be an expression of the unconditioned consciousness. It is not a passive state, the state of surrender. This could be a misperception.

The state of surrender has a very dynamic quality to it also and this is very important. The action that arises out of the state of surrender is enormously empowered. It is intelligent action.

It is not action that seeks some future result for completion. It arises out of a state of joyous aliveness and that is infinitely more effective than action and which is still normal in human life. Most of human action arises out of dissatisfaction, out of fear and out of desire, all to do with the egoic condition.

And that can look powerful on the surface. You could create a huge business empire out of the state of great dissatisfaction, not feeling enough, not feeling that others give you enough recognition. Your sense of self needs that and so you're out of that dissatisfaction, even anger with the world, I'm going to show them, I can make it, I can get there.

And then 30, 40 years later, you have built up a huge empire corporation and you'll be very unhappy and the body will be very unhappy and the thousands of people that are working in it are unhappy. Perhaps they're all making money, but they're stressed, diseased through stress, continuous in-fighting and intrigue and until finally you die in the state of dissatisfaction and the seemingly solid structures that are created by those egoic entities, which is most of the world, are not that solid either. Many of them are going to crumble as the old consciousness gives way to the new consciousness, the free, the liberated consciousness on this planet, the transformation of human consciousness on this planet, which is now a necessity, not a luxury anymore for humanity to survive, the planet to survive.

God doesn't mind whether the human form survives or not, wherever there's non-resistance, wherever there's transparency, the divine moves through. It doesn't ask, are you worthy? Are you good enough?

Have you accumulated enough credits? It sometimes moves to the seemingly most unworthy forms because that unworthy form had created so much suffering for itself that something self-destructed and surrender happened and then it can move, the divine can move through the criminal. It may not move through the monk after 50 years of meditation because the monk may be, it may do, but it may not.

The monk may have an image of himself as pure. The last mind image of me as pure is the one last obstacle. Me.

Me. So you are in the midst of this event is part of, goes far beyond the personal. It is part of the transformation of human consciousness on the planet.

It will go unreported in the news tonight. It happened once that they did report it on the news, but mostly not yet because there are more important news than mind says. The

budget and the violence, much more important.

This is what matters. I hope I'm not offending anybody who is interested in the budget. If there's no self in it, it's fine.

Anything is fine. The world of phenomenal forms becomes a beautiful place to be enjoyed as the play of form when you no longer resist the forms or are looking for yourself in them. Then it's quite pleasant to see how the forms come into your life, situations, places, gain and loss, people, recognition, non-recognition, victory, defeat, how this continuous flux of forms moves in and out of the space of now.

Quite beautiful, even beautiful to see the fleeting nature of all the forms that come. Nothing lasts for that long. Even solid structures could go before you know it.

It's dissolved. In India, to see the insubstantial nature of the material world is easier. In the West, the delusion that the mind created man-made, egoically mind created world, the illusion that those structures are solid and lasting is greater because they look more solid.

And so you people there might say, well, my life is totally, I've got all my shares there and I've got my house there and this is the corporation where I work and this is the big car and everything is looked after, my pension scheme and my investments with Enron Corporation. And it's all so solid and suddenly, before you know it, it crumbles. Where has it gone?

So the doorway is now through the form of now. Acceptance of that, the end of time as a psychological need, future especially as a psychological need, past also as a psychological need to continuously refer to it to enhance and strengthen your sense of self. Don't need that.

So there's past you can let go with much greater ease. Remember what you need to remember, but no self-seeking. Future psychological need for it goes.

So one could say the end of psychological need is psychological time. This is part of the transformation of consciousness. The primary focus of your life is now, not a story in your head, not a conceptual sense of self.

Now, as you allow this moment to be the ability arises in and through you to relinquish the otherwise compulsive and automatic labeling and interpreting process of the human mind. And that is an unbelievable liberation and many of you already finding that this is coming into their lives and some of you from now on will find that as you move through the world, you find that as you allow the form of this moment to be, which is a beautiful, gentle embrace whereas before there was a resisting little spiky entity. Now there's a gentle compassion comes with that.

Let's leave that aside for a moment. There is no compassion unless you allow what is to be with that also great compassion arises. But for the time being, let us address a different aspect of that state of consciousness.

It is the ability to move through life free or to a large extent free of the compulsion to interpret and label everything and comment mentally on what you are seeing, which is a conceptualized reality. Through allowing you can, let's take as you sit here, you can sit here where you are and allow this moment to be so completely that the compulsion to call it anything isn't there. So what does that mean?

It means you perceive, see, hear, feel perhaps a little bit, sense perhaps your body as you sit here, but it is not, it does not become words in your head. So there's the ability to perceive through stillness in a state of great alertness, but still alertness. And for the first time then you perceive the world no longer through the conditioning of the mind but through the unconditioned consciousness.

And suddenly that which you perceive, it could be here perceiving this form, perceiving the sounds and you just allow it to be, there's no additional mind movement. So the perception happens within a field of spaciousness, of stillness, of peace, and everything is suddenly seen as so much more alive than it had been when you deadened it through the compulsive labeling process. To become free of that is an essential part, of course, of this transformation of consciousness.

And it is so beautiful to be able, let's say, sitting on a bus or, well, if you're lucky, you're sitting, you may be standing or hanging or riding on the roof. It doesn't matter. Just an example, you're on a bus, human beings all around you, it's moving, other human forms, streets, houses, and you're simply looking, no entity saying, this is awful, whatever, or whatever it is saying, I wish I were home, he looks dreadful, I wish he wasn't standing next to me, continuous.

You simply allow it and it is as it is. And there's a peace around the sense perception. What a change.

There's also a depth to that which you are perceiving. It's alive and it is as it is. And you could sit somewhere on a bench in a park and you watch and to the mind, it looks at insignificant event.

The mind even says, sitting there, because this isn't solving my problems. The mind will try to come in and remind you of what your problems are. Sometimes the old movement tries to come back in and you see that.

And you come back to the freedom of being free of the conditioned. Now you may sometimes, especially as this state begins to arise in you, it may be short lived at first before mind comes in again, or as you sit there in that state, certain thoughts may drift

in and out. And they are recognized as thoughts, perhaps labels again, but you are no longer totally in it.

You allow it to be. You recognize it as just thought. It's no longer a problem.

And then there's a space again between the next thought, between that thought and the next thought. And so we are talking about this right now in the context of a neutral, non-problematic situation. You're in a park or you're sitting at home in your familiar room and you're sitting in a chair and you simply look around in the state of clear, innocent, non-labeling perception.

And then something else happens. You suddenly realize two dimensions. One is the objects that are appearing in your consciousness, the sense objects, perception.

And then you sense the field of aware presence, still but awake, highly awake, the field of aware presence in which those sense perceptions appear. You're aware of that and that which appears. In other words, you're aware, conscious of awareness, conscious of consciousness, and that which appears in consciousness.

Knowing that none of that which appears in consciousness is the essence of who you are, but consciousness itself is who you are. But in every form, that essence is also concealed. So the other statement, the seemingly contradictory statement that everything you see is you is also true.

This is how it works, holds that they are both true. None of that which appears in consciousness is you and everything is you. But the essence of you, of I, is the field of aware presence.

And you are free. You know yourself as that. Then the world is not threatening anymore, the world of form.

Nor is it that attractive anymore. It's just as beautiful as it is. But it doesn't threaten your sense of self, nor does it promise to enhance your sense of self anymore.

And now you can actually, you can relax with the world because you don't feel threatened by it or enhanced by it because you are beyond it. And this is why, funny story to illustrate this, the spiritual teacher, J. Krishnamurti, who taught for many, many, many years, once in the middle of a talk, he stopped talking and said, do you want to know what my secret is?

And everybody listened up. Some people had already gone to sleep because they'd been coming to see him for 30 years. Yes, that's what we've been waiting for.

What is your secret? Okay, I will tell you what my secret is. And he said, I don't mind what happens.

Yes, and that was his secret. But now you can see, I don't know how many people got it when he said that. He didn't explain, as far as I know, further.

But in the context of this, you can see the depth of what that means. I don't mind what happens, because what happens is a form that arises in consciousness. And when you know yourself as consciousness, it doesn't matter that much.

And the strange thing is, you might think, okay, then your attitude then towards the world will be one of not caring anymore. It sometimes happens that people who, in whom this transformed state arises, suddenly they go through a period when they don't pay attention to any of these forms anymore. They lose interest in the world of form entirely.

They get so drawn, so identified with the formless, with being, that existence becomes uninteresting, because being is unmanifested life. Existence is form, because the very word means, X means out, existence, it stands out as a form. This happened to me also, total lack of interest for several years in anything in this world.

And then a balance establishes itself. This doesn't need to happen to you. It tends to happen to people who, without any teaching, stumble upon this truth within themselves, seemingly, accidentally, nothing is accidental, but seemingly, accidentally, they stumble upon this and suddenly the unconditioned is there fully all at once.

And then sometimes the world kind of becomes totally peripheral until finally you learn to live in the world of form again. With most of you, a different process happens. It is a more gradual realization, not that surrender takes time, but to dwell in the state of surrender as a continuous state can take time, not the surrender itself, because you can only surrender to now.

But what happens is that the resistance movement, which is conditioned collectively, will reassert itself in waves. And so you fall back into the state of egoic identification with mind, back in the state of resistance and denial of now, and then suddenly you see it and then you reenter. So it's a gradual entering of that as so that until it becomes, you're the place where you dwell that state.

So you don't need to lose yourself in it because it is gradual. You can learn to incorporate it into your life, not that you have to do it, it happens by itself. And the misperception could arise that then don't you become careless towards the world, the things in this world?

And strangely, the opposite is true. Once you, the balance is there, everything that you look upon is actually great care flows into that to which you give attention, which that attention is the unconditioned. And in that movement of the unconditioned, that looks upon the conditioned, whether it looks upon a thought or an emotion or a sense object

external, there is a gentleness, a care and compassion and love with which you perceive things and allow things.

That's the beauty of it. You don't misuse the world of form in the service of self. You don't misuse the form that this moment takes in the service of some mentally projected future moment.

If you make this moment into a means to an end, you're using it in the service of a false sense of self that seeks to complete itself through future. And whatever comes into the now is self-serving. And often it's a human being and you meet a human being and somehow you're just using that human being because you are using the present moment as a means to an end.

So anything that appears in the now becomes a means to an end. If the now is a means to an end to arrive at some future, which is the egoic state. So in the egoic state, love is not possible because in the egoic state, you always want something from the other person or you fear something from the other person.

And what you want from the other person is sometimes called love. I want you to complete me. And I want you to sign this contract.

Don't you dare leave me. So love, compassion, gentleness, those qualities that are really not so much human, but divine, because human, in the way I use the word, I'm sorry if I offend anybody, human means mad in the old sense. It's been mad for a long time, but there are divine qualities that flow through a human being, but not when the conditioned mind operates.

So at first now, we become free of the movement of the conditioned in simple situations that you just allow to be, not particularly challenging situations, simply sitting somewhere in a restaurant, in a cafe, drinking a cup of tea, and an alert presence arises and you simply watch, see, in a field of stillness. That is the arising. And then the challenges come, because as you know, you can't go through life for very long, perhaps not even a single day without some challenge appearing, some situation that doesn't seem to go the way it should have gone, something going wrong, some kind of loss.

And particularly in India, one can experience things don't go the way you expect them to go. This is a great lesson for many people who come here. It's easier to learn surrender here.

Yeah. I said that last night. And this could be the reason why the great sages, far greater numbers than any other country, liberated beings lived here, produced by India so that it seeded the entire world, became through the enormous wisdom that arose here, the insight into the human condition.

It's a miracle. So the challenges come, and then the temptation is for the old reactive

pattern to flow back in. So you get drawn back.

The moment you're faced with the slightest challenge before you sat on this park bench, beautiful, occasional thoughts, but you're perceiving in the field of stillness. And then the first challenge comes, and then either that unconditioned stillness presence deepens, or you get drawn into the old reactive pattern and the unconditioned becomes obscured again through identification with the conditioned. The little me is back reacting, fighting, complaining, shouting, whatever it does, it does its thing, the reactive pattern.

Once a certain level of presence, which is another word I use to describe the unconditioned consciousness that arises, once a certain degree of presence has been reached, what happens is that a challenge simply intensifies presence instead of the old reactive pattern coming back. So a challenge comes and it is faced completely without resistance in a field of intense alertness. That is the movement of incredible intelligence that goes into that situation that is challenging.

It is not mentally analyzed. At some point, mind movement may come in, but it could be more likely to be an inspired thought of what is needed, unless what is needed comes as spontaneous action, which also happens in that state. The challenge is faced completely in a state of alert attention.

And there's the movement of the unconditioned intelligence, which the Chinese call the Tao, is suddenly operating through this form. So what is now dealing with the challenge is not the limited conditioned mind with its conditioning. What is dealing with this situation is the one universal intelligence.

And you will be amazed how quickly situations resolve themselves through the simple act of giving full and complete non-interpreting, non-judgmental attention, clear space. Of course, that is only possible if the portal, that is the act of surrender, is open. If you have accepted unconditionally whatever this challenge is, this form of this moment.

And so that is how greater intelligence comes in and resolves it through action that then arises through you, or another spontaneous event that seems to come from elsewhere, because intelligence is everywhere, the one intelligence, and it will operate beautifully. So that's the creative human beings, those few human beings who are very creative, in artists, musicians, composers, painters, sculptors, some of the creative scientists or any creative endeavor, those human beings have the ability in the limited field of their endeavor to enter that state of total looking, clear, unconditioned attention. And then a movement happens and the creative act begins and they know that they are not doing it as the form, it moves through them.

And when you look at some of the great creations, the redeeming feature of humanity, it has enormous madness there, but also some very great things. The greatest, of course, is the teachers of truth. They are the sublime achievement of humanity is to see beyond

delusion.

But then come also those that created incredible depths and beauty through some form and use music or through even through words, but there's an essence there that is beyond mind. And you say, how could a human being create such a sublime work? And the answer is, the little human being didn't create it.

It was, there was an opening into universal intelligence. And so those creative humans in their limited field enter that state and it happens. And in most cases, those humans, when they move into back into ordinary life, away from their creative field are possessed again by the normal human unconsciousness.

And so it's mostly with those people, only in that moment, that act of creation in their particular field are able to enter that state. Einstein was able to enter that state. And this is where the great insights came that no mind could have worked out.

There's a leap here, that sudden insight that is not the result of thought activity. It is the result of cessation of thought activity. And then suddenly the insight came.

So that is, but here we are going, we are not attempting to become great artists, although it may happen. This arises in humanity now as a continuous state of being. So your whole life becomes a work of art, even if you create nothing externally.

So the challenges are extremely important that come, which is, again, the limitations that appears in this moment, and not to turn away from it, to walk through it, face it fully, say yes to it, and then see what happens. So that's, there is one more seeming apparent obstacle that many human beings encounter as the new state, even as the new state of consciousness arises. And that obstacle is due to the fact that collectively humanity has created vast suffering for itself on this planet.

And there is, within the energy field of the planet, there is a residue of pain, human, the collective, in the collective consciousness of humanity or unconsciousness of humanity, there is an enormous amount of human pain. And every human being has a share of accumulated human pain that they carry inside. Almost something, it's an energy field residue of pain from your personal life in this lifetime, children, very few children don't suffer great pain.

After all, you live in a relatively mad world. But more than that, human pain accumulated over thousands of years that is passed on in many ways, even genetically. And so if you're not aware of that, it can happen easily that you are overwhelmed, taken over periodically by the movement of human pain in you.

And it can easily obscure the arising presence, the unconditioned when the pain comes. Oh, I call that the pain body that human beings carry inside. And that pain body needs to be seen for what it is.

It can only continue to operate in you if you remain unconscious of it and mistake it for who you are. This pain body, and many of you know this already, I spoke of it in the book. Many of you already working with your pain body, bringing presence to it.

But we need to point out that this pain body which we look upon as if it were an almost independent entity that lives in you. And again, don't take this to be the absolute truth. It is a pointer, a helpful, very helpful perspective.

It's quite close to the truth, but not the truth. So let's be aware of the limitations of any perspective. And yet we use that perspective because it's helpful.

So we say that it is like an entity that lives in you. It is a residue, an emotional field, which is energy that has become stuck, cannot flow freely, constricted, tight. It lives in humans, although most humans, it is in most human beings, it is not continuously active.

It is sporadically active. The pain body has a dormant period when all you have to face in life is your mind and the mad egoic mind structures, which is problematic enough. But then periodically the pain body awakens out of its dormant state, because being almost an independent entity, it needs to take in some food, renew itself.

It needs further experience of pain. And it usually happens when you can notice it when a relatively minor, often, not always, but very often a relatively minor situation, event, even thought can suddenly bring about an enormous influx of emotional pain, be it anxiety, fear, extreme fear, be it extreme anger, often totally out of proportion to the triggering event. You suddenly, or the fear or deep sadness and heaviness.

The makeup of pain body differs from person to person. Some are predominantly angry, some are predominantly heavy with deep sadness. Others are predominantly fearful and anxious and many others are a combination of these.

And so suddenly there's an enormous movement of emotion and painful emotion. And the first thing that the pain body does when it awakens, it is seeking food. It seeks food in two places.

One is in your mind and it will attempt to use your thought processes. So the emotion is so strong that it overpowers your thought processes. And every thought process then reflects the painful emotion that you feel.

So you begin to think thoughts that reflect the pain that you feel in here. And with every thought, you feed the pain body. That means at that moment, you are identified with the pain body.

And this is an important aspect of the egoic sense of self. This is what makes the egoic sense of self, so far we've only spoken of the egoic sense of self as mind movements. But now we see there is an additional factor to the egoic sense of self, which makes it

even more mad and even heavier than it already is as simply mind movements conditioned that you identify with.

So we have an influx of human pain that flows into those mind movements that are egoic and are bad enough even without the pain body, problematic enough. And yet now as the pain body moves into, it amplifies enormously the egoic mind movements. What that means is when the story of me, which is what most people derive their identity from, becomes amplified by the pain body, the story becomes huge drama, heavy drama, angry drama, fearful drama, enormous proportions.

And the mind is working overtime. It's active anyway all the time, but now it's doubly, 10 times, 50 times more active thinking all those thoughts, angry, depressed, fearful, fearful, what's happening to me? Angry, oh, what I'm going to do?

I'm going to kill him, I'm going to, what, you know, I don't need to. And every thought feeds the pain body and you love it because at that moment you have become the pain body. That is the addiction to pain that every human being carries inside.

Pain bodies love pain. And when you're identified with that movement, identified means your sense of selfness is in it during, while it's active, at that moment, you, because you have become the pain body, you love the pain and you will do everything to keep it going. But your mind is only one level on which one of where the pain body feeds.

It feeds on other people. So it will attempt to provoke or make other people equally unhappy. The pain body is very, very unhappy.

And when it becomes through mind movement and identification with it, it becomes a self, the delusory self, amplified now by thousands of years of human pain that are genetically and in other ways passed on. And the delusion is that that is me, my problem, my pain, my story. You don't realize that my identity.

So, and then this unhappy identity seeks to make others equally unhappy to feed on their unhappiness, their emotional reaction of unhappiness. In other words, it's looking for drama and for trouble from someone. And usually gets it, succeeds in drawing, in awakening the other person's pain body.

This is particularly prevalent in partnerships, husband, wife. It can be seen in the periodic need to act out their drama. And it's repeats itself.

You might have noticed every week, every few days, you go through the motions. In many cases, it's almost exactly the same as last week's. And in other many cases, it is the same as 20 years ago.

It's amazing. As if they were forced to act something out, like somebody has put something in there, a script programmed you and you're forced, same again. But every

time it actually works because through that, the pain body renews itself.

And after a while, a few hours, maybe a whole day, in some cases, two days, or in more chronic pain bodies, longer periods of time, and then it'll go to sleep for a while. And the relationship is a bit more harmonious again. And sooner or later, it's back.

And it looks for an opportunity, especially as more consciousness arises in you, presence. It looks for moments when you are less conscious. It will attempt to come in then.

When it's ready to awaken, it is clever, it is cunning, it's lying in wait, it's looking for the best moment in which to suddenly jump in and rise up into your mind before you know it. And immediately, you start, and suddenly, 10 minutes later, you might realize you're feeding the pain body with extremely negative thought processes. When did it start?

Oh my God, I've been in that for 10, 15 minutes, half an hour. It may be even too late by then. You're so identified that if somebody pointed out to you that you are possessed by the pain body, you would say, you would shout something.

Don't give me that nonsense about pain body. This is very real. The pain body, sometimes, if the pain body is active and you have to step outside, you're going shopping, you're going to your workplace, but the pain body is active.

Of course, it's not being expressed at that moment, but you're walking there, you're a walking pain body, and you're then at far greater risk of being attacked verbally. Even physically, there's a greater risk, but more likely, verbally, by some other walking pain body. So you go into a shop to buy a loaf of bread, and suddenly, the shopkeeper is extremely rude, and there's an enormous amount of negativity flowing.

What did I do? But because his pain body recognized yours, and says, oh, and many pain bodies, these days, are sitting behind wheels. And so there are people, they are driving pain bodies.

And often accidents happen in that way. All that is required for a very high likelihood of an accident is two driving pain bodies getting close to each other. Because the pain body wants the drama.

The pain body wants the pain. The pain body wants the accident, because the accident will give it more pain. That is totally unconscious, of course, but it's a bit frightening to realize that there are many drivers out there who are looking for the accident through the pain body, totally unconscious, of course.

So it's amazing that I have met people, spiritual seekers, who already, the state of presence arises in them beautifully, but they have not been aware of the movement of pain body. And each time they lose it completely, totally identified with the pain

movement, and then wake up again. Okay, it's time to meditate again.

And when the pain body is ready to awaken, it could happen in the middle of a meditation. And then it'll wait for the slightest provocation. A little, the door opening.

Leave me alone, can't you see I'm doing my meta meditation? For God's sake, get out of here. So there is a cycle here.

Of human pain becoming a self, the delusion of self. And through becoming a self, identification with it, it renews itself. So the simple, how do you get out of it?

So simple, see it for what it is, when it arises. As the movement of human pain. Almost physical, halfway between emotion, and you can almost feel it has a physical aspect to it.

Fear, for example, my pain body, which was extremely dense, was composed predominantly of fear energy. So I would wake up in the middle of the night, shivering with fear. And mind movements to accompany that.

All the dreadful things that are going to happen to me. See the movement of pain for what it is, human pain. Watch it as it arises.

So as it arises, and it may arise quickly, particularly if it's anger, that is the predominant energy field, it can be as quick as an explosion. Not easy to watch it, if it goes, vroom. You have to be there as it goes, vroom.

So what, and then it's there. So what do you do with it? Say, go away.

No. It is the form that this moment takes, human pain. This moment then takes the form of that painful fear, anger, heaviness, depression.

And what do you do with it now? You allow it to be. And you, allowing implies that there is an awareness because the awareness and the allowing are really one.

You allow it to be. So you see it and you allow the movement of pain, then it cannot use your mind because you're watching it directly. If, when it cannot use your mind, it cannot renew itself.

So it will simply be the expression of old pain, but it's not, you're not adding to it by unconsciously identifying with it and making it into a self. And so that is the beginning of a gradual transmutation of the pain. Gradually, the trapped energy that was there becomes freed.

And it is strange fact that in those human beings, very often who have the densest pain bodies, the heaviest pain bodies, liberation can happen very quickly because the suffering becomes almost unbearable. And so you recognize what you then do is, this

was the case with me. I could not live with myself any longer.

That night when the pain reached a climax, I just, this thought came into, I've talked about it briefly in the book, I cannot live with myself any longer. And that thought became a koan in Zen. Koan, as many of you know, is a kind of riddle that has no logical answer that you could work out.

So the koan that spontaneously arose was that sentence, that phrase, I cannot live with myself. And suddenly I saw self and the pain of self. I said, I, there are two here, I and the self that I cannot live with.

What's that self? It's painful self. It's a story.

It's a painful story. That's what I can't live with. Who am I?

Who is I? I, at its deepest level, is the unconditioned consciousness, the one, I. The superficial I, in the way the word I is normally used in everyday usage, and it's probably the most frequently used word in the language, because, of course, everybody is the center of the universe.

I usually refers to I and my story, my story self. My painful self, my pain body story self. This is when people say I, they refer to the illusory identity of self.

That was the self that I could not live with. I was identified with self. And suddenly I separated from self.

There was a consciousness moved out of identification with a form of self, and the psychological form of self collapsed all at once. And what was left was I. It had moved out of identification with a form, the psychological form.

And that moving out, in this case, was so complete that the form of self popped like a soap bubble. And what was left was what had always been there, but had become intertwined with a form, I. I had always been the essence even of the story, but it became mixed up with form.

So it moved out of form, because the pain of form identification became unbearable. And every one of you is close to that point or has already reached that point. That's why you're here.

Some of you, yes, need a little bit more time. That's okay. So, and that is the miracle of transformation is when that happens.

Fortunately, the pain that is created by that delusion is also that which makes you realize who you are beyond the form. One could almost say that self-created pain drives you out finally of the form. That's one way of putting it.

And then by the grace of God, the divine, the one, a spiritual teaching or teacher comes in and points to the fact that you don't need further pain. Pain, you've come to the end. To awaken out of identification with form, you don't need more pain.

The one, the pain that you have had, and really I'm talking not so much to you as an individual person. I could say that to humanity, because you are humanity. The pain that you have had has been enough.

And that was already 2,600 years ago. That was already the message of the Buddha because he summarized the entire teaching, which is sublime, of sublime simplicity and power. Summarized it as, I show you suffering at the end of suffering.

And this is exactly what we have been engaged in here this evening. I showed you suffering at the end of suffering. The same teaching, the same teacher, there's only one spiritual teaching, and there's only one spiritual teacher.

And that one teaching, one teacher comes in many forms, but it's only one. And here that appears again with an added, one could almost say, urgency or intensity to it. Because at the time of the Buddha, human madness had not yet developed to the point where it threatened survival of the very planet.

It's taken 2,600 years since then for the human mind to become that powerful and increase through science, through technology, increase, amplify the madness that was already there. And not that there's anything wrong with that. Ultimately, that also is part of what has to be and had to be put beautifully, expressed beautifully by the Buddhist saying, if there were no delusion, there would be no enlightenment.

So all is as it is as it is. And it is right. Everything from the highest or deepest perspective, even though I have been speaking of human madness, even that is a fragmentary perspective.

Nothing, I pointed out before, nothing that thought can think or words can speak is the entire truth. It is. So even to say that humans are mad, there's dysfunction on the planet, yes, it's true, but it's not the entire truth.

There is a larger picture within which that also is as it should be, totally right. So this is the message of salvation. Salvation, liberation from that prison.

But it's been beautiful. It worked. The madness worked.

The suffering worked. It is all right from the highest perspective. There's nothing that is amiss.

So you all go away from here, greatly diminished in your sense of self story. This has not been a personal growth seminar. The opposite.

That which is true is emerging. If it were not, you wouldn't be sitting here anymore. And now that presence, the unconditioned transmits itself fortunately.

Your practice is of course, the practice of surrender to now. The old movements of resistance will come back periodically. And you then recognize them.

You will not get lost for too long in the old egoic, reactive, resistant movements. Occasionally you get back in and then, oh, there it was again. And it's never a personal problem.

Thought processes, yes, you may get drawn back into identification with mind streams. And you become absent in dream world. And then you awaken again out of it.

And that's good. And then you realize, oh, I was in a dream world of mind identification again for the past three hours. That's all right.

You're awake now. That's all that matters. It's not a personal problem.

The whole movement of thought is not a personal matter. Just as the pain body is not a personal matter. The pain that it is human pain and mind movement is the human mind.

It's nobody's personal problem. So the old comes, the new, and slowly the new arises. And that one could say takes some time, but the one decisive act of surrender never takes time because it can only be now.

That is the message. Ever the same since the first human being realized the truth, but more intense now, more urgent.

[Speaker 2] (2:45:28 - 2:45:29)

Thank you.